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THE CHURCH SCHOOL TEACHER

VOLUME XIV No. 6

JUNE 1945

J. VINCENT NORDGREN

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The Church School Teacher

VOL. XIV JUNE 1945 No. 6

When They Come Back

By ALFRED N. SAYRES

NOT LONG AGO we were wondering what kind of soldiers the average American taxi driver, farm hand, waiter, bookkeeper, college student would make. Now it is time to ask what kind of citizen the ex-soldier, sailor, marine and coast guardsman will become when he discards his uniform and returns to civilian life." These words of Colonel John M. Andrews of the National Selective Service System epitomize the staggering problem of demobilizing some 11,000,000 service men and women in the period following the close of hostilities. A host of agencies are wrestling with the problems of what to do, who shall do it, and how it shall be done. Very properly the churches are among those making plans (some intelligent, some otherwise) for the days "when they come back."

It need hardly be said that the churches are sorely in need of wise guidance as they make these plans. For one thing, they need to be shown where their major responsibility lies. Various government and community agencies will concern themselves with the employment of returning service men and women, with their education or re-education, with the provision of adequate recreational opportunities, with the physical rehabilitation of those who have been injured in body and mind, and with family problems. The churches should share in the community concern and in general plans for

dealing with these problems. Where no social agencies are at hand the churches ought to step into the breach and render any services that are needed.

For the most part, however, the ministry of the church will be aimed at the personal and spiritual needs of those who come back. The church that plans wisely will bear certain preliminary facts in mind.

a. The service men and women will not be coming home at one time. Their return will be spread over a long period—a period to be measured in years rather than in months; demobilization has, in fact, begun already. More than a million and a half have already been discharged to civilian life and the flow continues steadily. Obviously the churches can not focus their service to these men on any spectacular celebration or welcome home.

b. They will be of so many varieties that no one can say what *they* think, or what *they* need, or what *they* appreciate. The church will not be justified in taking the measure of its first demobilized veteran and assuming that the others will conform to his pattern. They represented a cross section of human life and experience when they went away, and the experiences of war will not have molded them into one common pattern. The churches will have to make a diligent effort to understand these persons as they return to civilian life.

c. Accordingly, they will not all need the same treatment. What some will welcome others may resent. It may be very fortunate for the churches that they are not coming home en masse. This will make it possible to study them and minister to their needs on a retail, rather than a wholesale basis.

The church's aim should be to restore service personnel to a feeling of normalcy. Because of physical or mental injuries it may be very difficult for some to attain this feeling, but most of them though more mature, will be normal when they come home. The church should try to help them settle down and feel at home and secure amid the old surroundings. They do not want to be regarded as "queer," or as "cases," or as "problem children." They will not want to be regarded as heroes, even though some of them were truly that. If there are some who crave the limelight, it will probably be best for them to be disap-

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Summer Strategy

THOUGH the vacation church school is no cure-all, it does offer the average congregation a great opportunity in Christian education. Many churches have long since discovered that the more they put into the school, the more they get out of it. The vacation school yields liberal returns for the time, money, and effort put into it.

During the vacation months our boys and girls have an abundance of leisure time. After the first week or two of vacation time begins to hang rather heavily on the hands of many a youngster, and idle children often find mischief to get into if they are left too long to their own resources without constructive guidance. This is especially true in the cities.

The vacation school provides opportunity not only to direct the leisure time of children so that they are kept out of mischief, but also to give them something of great value for life: a knowledge of the Bible, training in worship, growing interests in various constructive activities, and worth-while fellowship.

Since the vacation school has more time and usually more space at its disposal than has the Sunday school, it can use a variety of procedures that are more informal and more closely related to life. The vacation school has more of a chance to become a happy school of real Christian living.

"If we only had the time to do that," says more than one thoughtful teacher who finds that a mere hour once a week on Sunday morning is not adequate if one is to teach pupils effectively. On the other hand, two or three hours each day for two or more weeks will give more opportunity to see things through. Many mothers say, "My boy learned more in three weeks of vacation school than in Sunday school all year." Why not? The amount of time is almost as great, and the continuity means a good deal.

Another advantage is that the vacation school may easily be the means of reaching many unreached boys and girls not yet receiving any regular instruction in religion. If the school is to make the best use of its opportunities it must aim to be a real missionary agency of the church.

The picture is not all rosy, however. If the school is to succeed, an adequate staff of competent teachers is needed, as are also suitable equipment and instructional materials. All of these cost money. The church should be willing to pay the bill. The investment is worth more than its costs, both for the congregation and the community.

Does It Pay?

MOST teachers in our Sunday schools have only a few pupils in their classes: six to ten in the majority of cases. Their work is not particularly in the limelight. Few people notice it, and often the often the pupils and their parents fail to appreciate it. The temptation to grow discouraged is near at hand. And with discouragement a spirit of indifference is likely to develop. "What's the use of putting in hard work on my Sunday school task?" one might ask. "No use getting excited about it. Nobody takes it very seriously, so why should I? If I just keep the class together, they ought to be satisfied."

For any and all who are tempted to feel this way about it here is a bit of history that will be a real tonic to zeal and hopefulness:

For fifty years a minister toiled in an old Scottish church. All the fruit for a whole year was but one soul, and he was only a boy. One of the elders suggested that the fruit was very meager; something must be radically wrong with the minister. With tears in his eyes and pain his heart the poor old man went home from the meeting, wishing that he lay among the saints "who from their labors rest" in the old kirkyard.

Just one soul. And he was only a boy. But, oh, what a man he became! None other than Robert Moffat, one of the greatest of all missionaries. Humanly speaking, he added a province to the church, converted a savage African chief, translated the Bible to strange African tongues, enriched the Royal Geographical Society with his discoveries, gave his daughter to David Livingstone, and brought honor and impetus to the universal missionary cause.

Just one soul. And only a boy.

Does it pay?

Teaching Adolescents

By W. C. EGBERT

THE YOUTH of today deserve our special attention. Tomorrow the reigns will be in their hands. The problems confronting them will be more complex than the assignments given us. Hence our experiences, if given in concentrated form, may give them a foundation on which they will be enabled to build a superstructure such as we were never able to erect.

Youth of high school age, or adolescents, begin to venture out on new trails. Very few want to remain tied to mother's apron strings all their lives; and there is no reason why they should be. However, there are some ties that can, and should be, kept intact. This may be accomplished by the parents, and even by other adults of a congregation, by example rather than by precept. Whether we admit it or not we live much of our lives by imitation. Since the life of every individual will influence some one, a Christian must strive to be an influence for good.

We realize the alarming and enormous increase of juvenile delinquency. But we are assured by judges of juvenile courts that the recruits to that devastating army are not coming from the ranks of those who have received a thorough Christian training. Although this gives us reason to rejoice, it should in reality become an urge to spur us on to greater efforts to hold all our own youth and to reach out for the unchurched in our community. Every one that can be gained will be a new recruit for the army of Christ our Lord.

The unchurched, and those who are only loosely connected with the church because of their indifferent attitude toward religion, will always remain in the majority. Our Lord has said: "Many are called but few are chosen." Therefore it becomes more imperative that the "few," even the minority of the youth of our land, be thoroughly trained in the principles of Christianity. These "few" must become the cohesive mortar in the building of civilization in our nation. In the proportion that the influence of Christian fellowship and universal brotherhood de-

creases, chaos in the nation and the world over will increase.

Many fine Sunday schools are to be found in our churches throughout the land where classes are provided for all, from beginners to the oldest members of the congregation. But you do not need a magnifying glass to find Sunday schools where very few are to be found beyond confirmation age. The reasons for this condition are not hard to find. In some instances no classes are provided, but in far more cases there is a lack of support on the part of members. By support we mean especially adult attendance. What a difference it would make already if parents would say: "Come, we will all go to Sunday school." As in many other things so "like father, like son" and "like mother, like daughter" holds true in the support of this vital institution of our church. Where whole families attend Sunday school regularly the pastor will not be asked by unconfirmed children: "Do we have to go to Sunday school after we are confirmed?" That will be a foregone conclusion. More than that, youth will desire to "grow in wisdom" and "in favor with God" as well as growing up to manhood and womanhood.

The early religious capacities are often starved instead of being cultivated. It is possible to change the direction of an impulse by providing the right outlet. This may require more patience and work on the part of the teacher; but directing an impulse is far better than crushing it or siphoning it off. The human energies must be diverted from harmful expressions to the promotion of worthy ends. Much harm can be done by too many "don'ts." This leads to damming up impulses and energies. The result may be that they will die from non-use. Naturally, in social life some inhibition and restraint must be learned and practiced, but these can become voluntary self-control so that they become a habit of life. Here, too, the forming of right habits means much in shaping the youth's life.

Adolescents are living in a period when new powers, new sensations, and new emotions are beginning to awaken. In some form or another these cry for an outlet. There are homes where strong efforts are made to suppress them; there are homes where no attention is given them; and there are homes where they are guided in the right direction. In any event the church school teacher has a

opportunity and obligation at this point. It is his sacred duty to rightly interpret and evaluate these powers, sensations, and emotions and guide them into right attitudes and Christian ideals. This requires work, hard work for the teacher. More than that, it requires Christian character and Christian living of the teacher. It is said, "A teacher teaches a little by what he says, more by what he does, most by what he is." After all, the real purpose of teaching religion is to develop motives, attitudes, and actions that are Christlike. It aims to assist not only to know and accept Christ, but to "grow in grace."

The teacher has before him youth—a period of marked intellectual growth. He has as subject matter the best materials for thought — revelation from God, the source of all wisdom. And thoughts want expression. Youth has zest for new experiences. They love activity and experimentation. The best training is through their "doing," self-experience. This is nothing new in teaching. It is the way the Master taught. "This do," "Go thou and do likewise," said Jesus.

The teacher is ever alert. If he has gained the confidence of his class they will come as individuals and as a group for guidance and direction when new situations arise. Some of them may seem trivial to the teacher, but they dare never be treated as trivial. Constantly keep in mind that adolescence is a period of rapid development, physically, socially, mentally, and spiritually. There is hardly time to form all the habits that should be formed. If directive is lacking in what may seem trivial, they may not seek advice in what might be a major crisis in life. Then, too, the teacher must remember that there is a constant change of reasoning power in the adolescent. Their demand to know "Why?" can not be put off with a mere plausible answer. If this be done, the answer will be sought elsewhere. Then the teacher has not merely lost an opportunity, but also the confidence of the youth.

Teaching adolescents is a real job and a vital job. It requires consecration and hard work, but it affords joy and satisfaction that can not be expressed in words.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed." 2 Tim. 2. 15.

For Today's Children

By CECELIA ANDERSON

BUSY planning for tomorrow! As this article goes to press world leaders are meeting in San Francisco planning for the world of tomorrow. But will tomorrow be a better world? No, not if the church neglects its children today. For tomorrow is in the hands of our boys and girls of today. They are tomorrow's leaders. The future of the church is in the hands of today's boys and girls. Roger Babson once said, "Religion, like everything else of value, must be taught. We are willing to give our property and even our lives when our country calls in time of war. Yet the call of Christian education is today of even greater importance than was ever the call of the army and the navy." What is your church doing today for the Christian education of its children? Are you planning for tomorrow? Have you stopped to consider that *today* presents one of the greatest opportunities of reaching the children with the teachings of Jesus?

By the end of the month of May we will see boys and girls playing on the streets or about the farm. We want our children to have leisure, to have time for rest and play. But added leisure time will also bring added problems. Many mothers and fathers are away from home during the long hours of the day; they are away at war, at the shop, or at the factory. Children are left at home alone without the care and supervision of a parent. Many playgrounds are without directors, for these, too, have been called to war. Boys and girls with unplanned hours, seeking fun and fellowship, are soon led into trouble. Are our churches willing to see delinquency problems increase? Rather, let the church be the one to turn these leisure hours of the summer vacation into wholesome activities and life-lasting experiences for the children. Leisure hours of summer are an opportunity for the church to bring together the children of the church and of the community to share in Christian experiences of work, worship, study, service and fun. A two to six week period five days a week, three hours day will give 30–60 hours for

Christian teaching! This is as much and more time than is provided by the one hour on Sunday morning throughout the whole year. Think what added advantage this time for Christian education means! Vacation hours can be used in bringing children into Christ's way of life.

But our task does not end in conducting a vacation church school, providing a vital program, and securing consecrated and trained leadership. An effective summer school program of the church reaches all it can. Our Father in heaven would not have one of these little ones perish! Why not do something "extra" this year to reach more children with your vacation church school program? Successful vacation church schools have shared with us their methods of promotion. In turn, we pass on some of these suggestions to others.

Have you tried reaching children and parents through personal visitation? Churches report that no other method of promotion brings greater returns than does the personal call on the home. Through this means both the child and the parent can be reached with a message. Sometimes the teachers in the Sunday school together with the volunteer visitors from the church visit the homes, and at other times the older children of the Sunday school—say the intermediate department—have made the house to house visitation. The call can be made more effective if some informational literature on the school is left at the home. This literature may give information about the classwork, the time, date, and place of the school, and tell the importance of the school. Doorknob notices can be left at homes where no one is at home. Not only will the homes of the children who are already in Sunday school be visited, but also the homes of children outside of the church will be reached.

Along with personal visitation we think of the invitation by telephone. This, too, is effective, but it is not as personal as the home visit, and it can not be used in all instances. But it has the added advantage of being a time saver as compared with the home call. Here, too, a corps of workers is needed to make the calls.

Flyers distributed to the children in the public school will bring out children who would not be reached through other means. Flyers can also be used to distribute to the children of the Sunday

school when making the announcement to them. The children themselves like to be given the responsibility of distributing these notices.

Then promotion by mail brings results. Many churches send a letter to the parents, a letter urging them to send the children and giving them information about the school. And what child does not enjoy receiving mail? A penny post card attractively illustrated inviting the boy and girl to come to vacation church school and bring their friends will be appreciated by the child. Sunday bulletins carrying the announcement of the school may be mailed to all the homes in the community.

Attractive posters designed to attract the attention of the children as well as the adults can be placed in shop windows, on the church bulletin board, and in the Sunday school rooms. The young people of the Sunday school will enjoy having a part in making the posters. A poster with a message in picture is certain to be attention-getting.

And do not forget the newspaper. A paid advertisement is a means of advertising that has been neglected, but it will pay. Other means of advertising through the newspaper is the news story, or space donated by some interested firm.

Perhaps you will have a chance to use the radio. Spot announcements are effective. Or the vacation church school may be brought to the attention of the public through a devotional period or a dramatic presentation.

Kodachrome slides, film strips, or movies of last year's school can be shown to the children of the Sunday school and to the congregation to tell what the vacation school is. Or you will want to use snapshots which you took of the school last year in making posters and murals.

The pastor will be interested in making pulpit announcements about the vacation church school. The Sunday bulletin can carry "bulletin briefs" about the school several weeks in advance thereby stimulating the congregation's interest in the school. The congregation should be made aware of its responsibility in carrying out an adequate Christian education program. If the congregation is aware of its responsibility, it will be alert in publicizing the vacation church school. Other means of contacting the members of the church are presentations to the

auxiliary organizations, as the men's and women's groups and the young adult group.

For an increased enrollment in your vacation church school, we suggest that, first, the congregation be made aware of its responsibility in the Christian education program; second, that the school be publicized among the present groups of church school children; and third, that the school reach out to the neglected children.

Christian education is the first and last line of defense for a better world tomorrow. You believe in the vacation church school, you have planned for it, do not neglect to promote it. Go into action today! Reach today's children with the greatest opportunity the church has in Christian education! Reach *all* the children! May your vacation church school be for today's children!

Working with Our Allies

By ARNOLD E. CARLSON

THE UNITED NATIONS are slowly but surely moving on toward victory in this global conflict. It is quite apparent that this war could not have been won by England, Russia, China or the United States alone. Obviously it is to the interest of these nations to work together in their common goal of defeating Germany and Japan.

The church is also engaged in a warfare. Its task is the redemption of individual human souls, and through them, the redemption of society . . . "and there are many adversaries." But in that gigantic task, I believe it is well for the church to recognize that there are also some allies. Perhaps we can learn a lesson from the United Nations. While the church alone is concerned for a right relationship between man and God, there are many agencies which share its equally important concern for the relationship between man and man. Consciously or unconsciously, there are organizations which are helping the church in training children to be better citizens and to live happier and more useful lives.

We welcome the fact that the public schools teach our children to read and write. Without their work, Sunday school instruction would be immeasurably more difficult. I believe we ought also to welcome the efforts of other youth groups which are concerned for the welfare of our children. The Lutheran Church has now quite generally encouraged the Scout program. That is splendid. My personal conviction is that in rural areas, the church might very well encourage and even sponsor 4-H Club work. Something of the purpose and ideals of that organization are contained in its pledge:

"I PLEDGE . . .
My *head* to clearer thinking,
My *heart* to greater loyalty,
My *hands* to larger service and
My *health* to better living for
My *home,* my *club,* my *community,* and my *country.*"

This organization now has 85,000 clubs, 150,000 leaders, and 1,700,000 members. It has grown very rapidly in the thirty years since it was organized. It reaches the rural children from the age of ten through seventeen. Older youth may, and often do, continue as junior leaders. They receive practical experience and training in either farming or homemaking.

For the high school boys fortunate enough to attend schools where there are vocational agriculture departments, the Future Farmers of America is an excellent organization. Although this organization is always under the supervision of their instructor, rural churches may be rendering both its members and the community of tomorrow a real service by encouraging them to join such an organization.

Besides these, there are the various rural youth departments of the Farm Bureau, The Farmer's Union, or similar organizations. Specifically speaking, the Sunday school may work with these organizations in some such ways as the following: Its buildings may be opened for their meetings. Its teachers, superintendent, or pastor may be included among the adult leaders or sponsors. It may encourage its members to take active part in them. It may sponsor 4-H or Rural Youth Sundays in which representatives of these organizations are invited to attend the services in a body, and perhaps given some part in the worship.

There are at least three specific reasons why it is wise for the rural church to take such an interest in these groups. The first reason is

for self-defense. These clubs are very likely here to stay. I, for one, hope they are. As such they may possibly become competitors for the time and interests of rural children. Under the wrong leadership, you may find them sponsoring recreation to which the church is opposed, scheduling meetings in competition with meetings these children should attend in their church. If the church has responsibility for all or part of the club leadership, many of these conflicts can easily be eliminated.

The second reason why the rural church should be interested in these organizations is missionary. In ten Midwest states, a recent survey revealed that only thirty-five per cent of the rural people belonged to any church. Undoubtedly some of those sixty-five per cent not in any church are in other community organizations. A friendly interest on the part of the church may help to win some children, and through them their parents, into the church and the kingdom of God. A reminder might be in place here that the Roman Catholic Church is putting forth great effort to promote such organizations for the very reason we have just mentioned.

The third reason why the rural church should be interested in these groups is that they are doing a remarkable job in keeping rural youth interested in rural life. I recall an incident from the days before hybrid corn became popular. There was one task that my father thought all of his sons were too inexperienced to do. That was picking seed corn. The ears from which the seed was taken were very carefully chosen. Only the best was kept. The rest was either fed or marketed. If you will pardon the figure, the best of rural youth has long been marketed. As soon as some boy or girl showed signs of possessing unusual intelligence or talent, he or she was encouraged to prepare for some profession, or seek a fortune in the city. The implication has been that farming was something that anyone could do, provided they were not fitted for something else, and anyone with more than average ability certainly did not want to remain on the farm.

Here the rural community must drastically readjust its thinking! The very finest youth of our communities should be definitely challenged with the opportunities that are theirs right where they are. Farming should be held forth not only as a means of making a liv-

ing, though surely it ranks high on that score, but primarily as a way of life that has great advantages for establishing a happy home, and for the rearing of children. It should be pictured as a holy calling, wherein man is privileged to labor as a partner with Almighty God in the great task of feeding the world. The Psalmist had caught that vision when he said: "The earth is the Lord's, and the fulness thereof." Who can better bring about such a needed re-evaluation of rural life than the rural church, working through its Sunday schools, its Luther Leagues, and with other co-operating rural organizations. Much of our nation's future character depends upon the manner in which this task is accomplished.

Only a few of the unique possibilities which face our rural churches have been mentioned here. To readers in rural areas it is hoped that these will suggest many more. It is also to be hoped that these paragraphs may make some contribution to the rebirth of rural missions in the Lutheran Churches of America. A few lines addressed "To a Little Church" rather fittingly summarize the message of these articles:

"O little country church,
To you we give
Our Homage. Many a towering spire
Is but the dim and fitful echo of your prayer;
And thousands worship in cathedrals vast
Who sought and found their God within your walls."

Providing for the Nursery Tots

By RUBYE PATTON NORDGREN

BECAUSE children learn a great deal from the personality, attitudes, activities and even the facial expressions of teachers, the selection of teachers is important for every department of the Sunday school. It is claimed that nursery tots learn more from the teacher's personality than from the actual lesson. Hence instead of "just any one" the choice should be "a very special one" who leads this group to know God who loved us and sent His Son.

Assuming the right persons are teachers, we further assume that the teaching staff will co-operate and always work together for the progress of the school. Of course there is one person who will superintend, and one teacher for every three to six pupils. By careful planning at the monthly departmental meetings every worker learns the purpose and plans for every Sunday session. Each teacher knows which are her specific responsibilities for pre-session period, handwork, other expressional activities, telling the story or directing the worship. These lists may be posted inside a cupboard door and each teacher should have her own copy, too. She will need to refer to this assignment sheet weekly. No teacher can be really interested and do her best work unless she has knowledge of the over-all picture of what is happening in the department, and feels her share of the responsibilities.

Space in which to meet is also an important consideration for the nursery department. If the church has limited space we need not be discouraged. Church pews can be used to block off a corner and also serve as tables. A corner is best because it usually provides the best protection from confusion and exposure to contagion. Space in which to move about and use materials is more essential than table space. Church pews or a hinged shelf fastened to the wall are all right for drawing or coloring.

Drafts and cold floors should be guarded against. A square of cloth for warm and clean floor covering may be held in place by cords fastened to eyelets screwed into the baseboard. With co-operation from parents an understanding teacher can gather enough materials to create an excellent atmosphere for effective guidance. Tell the parents what is needed: a box of blocks, chairs or stools, a child's table for housekeeping play, an orange crate for books and dishes, a wire strung 30 inches high with clothespins or paper clips to hold pictures.

The church with adequate space and facilities has a greater opportunity and responsibility to provide for the Christian nurture of its youngest pupils. Those old enough (the three-year-olds) for constructive use of materials and a little group activity should have space separated from toddlers brought by parents. One teacher should not attempt to guide the activities of more than half a dozen tots.

When there are more than eighteen children, two rooms are desirable, or a room about 20x24 feet, large enough to divide by a low, long screen for two separate groups.

The amount of equipment and material needed will depend in part on the space available. Chairs and small rectangular tables which can be combined to form longer tables are desirable. And as necessary as tables is a place for wraps. A short rod will hold many coat hangers. Clothespins attached by cords to hooks or a shelf will keep mittens together. Many a child has failed to hear the story because he was concerned about his best coat. Many a small child has wept over the temporary loss of a mitten, pocketbook, or a rubber. This ought not to be. It is a simple matter to provide a box for pocketbooks and special things. It must be one teacher's business to return these to the children before the good-by hymn.

The nursery department will need storage space for shelves, and cabinets for toys, books, and illustrative materials. These should be accessible to the children.

We will also provide a picture file. Since children must handle pictures to see them best, these should be mounted and covered with a light coating of wax or clear shellac.

A story rug or individual rag rugs are desirable for story-time and quiet moments.

Play materials such as blocks of all shapes, dolls, a sturdy cradle, trains and small trucks, a toy telephone, a stove, dishes, and other housekeeping equipment, provide endless opportunities for permanent learning.

If the period is continued through the church hour, mothers may be asked to take turns as assistants. Fruit juice or light lunch is recommended for the longer period. Nursery teachers should feel responsibility for adequate provision for the church period as well as the Sunday school hour.

Each church group has its own prescribed lesson materials recommended by the Board of Parish Education. This material should be used consistently. The little child comes to God's house giving the teacher a real opportunity. Let us not fail to make the best provision for these youngest pupils to whom Jesus also says, "Come . . . learn of me."

How Well Is the Bible Known by Youth Today?

By JOHN F. PALM

SINCE the modern idea of education is to train the mind to reason rather than to quote, a wonderful memory is no longer the main requirement of an educated man or woman, and facts, as mere facts, have lost their significance. There are, however, certain traditions that are required by so large a number of people that they become a part of the common background of the race. Among these are the stories, incidents and characters of the Bible.

It was in a lonely stable, in a poor shed near Whitby, that England's poetry was first uttered. Fragrance of new-mown hay, the sharp jangle of a cowbell, roofed in darkness — in such a setting Caedmon began the noble verse of English poetry with the song of creation: "In the beginning, God . . . " The birthplace of English poetry was not unlike the birthplace of the Founder of the English faith. Moreover, the strength of English, as well as American, poetry, ever since the time of Caedmon, has been sustained by the force and beauty which it has drawn from the very Scriptures which he paraphrased.

Caedmon's inspiration was the Bible; and since his time allusions to the Bible or to its truths have become the very life-principle of English and American literature. so that the words of Scripture have become associated with the most sacred events in human life — birth, marriage and death; and these words have blessed with beauty all that is best in literature.

Few Englishmen, except Shakespeare and Milton, have exercised a more profound influence upon the best thought and life of Christendom than the Bedford genius who wrote *The Pilgrim's Progress.* No book of its time presents such an anatomy of character and such a picture gallery of human types as does this book. Aside from its religious value, describing in clear, simple and picturesque language the passing of the Christian Pilgrim from sin to salvation, it

is a most accurately drawn picture of the manner and temperament of of all types and their reaction to the Christian challenge. Bunyan's characters are fundamental types. They lived yesterday, they live today, and they will be with us tomorrow. We find Obstinate and Pliable, Worldly Wiseman, Simple, Sloth, Presumption, Formalist, Faith in every walk of life. Whether we go to *The Pilgrim's Progress for spiritual guidance, or to it as a gallery of pen portraits from a versatile experience with life, the book will find us out.* The gallery is so rich, we are sure to find a portrait there very like ourselves, and recognizing the truth about that portrait we shall be free from many of our prejudices and limitations.

Bunyan's *The Pilgrim's Progress* may well be called the immortal classic because, in the first place, it deals with a fundamental question, religion and its value to life; because it points the way to what the psychologists call "the unification of the divided self"; because, in the third place, as literature it is one of the finest monuments of the grace, simplicity, directness and strength of the Anglo-Saxon tongue, ranking second only to the Bible. And its circulation has also been second only to that of the Bible.

Oncoming generations should repair to the poetry of Milton, the dramas of Shakespeare, and the dream of Bunyan as did the men and women who ennobled England and founded America. No national education can be satisfactory and no national character equal to the pressure of present-day circumstances which does not include these men and their works.

To cite only a few allusions to the Bible in the classics studied in high school English courses: "I am the Resurrection and the Life saith the Lord" ("Tale of Two Cities," English 10), consecrates the last thoughts of Sidney Carton. Eppie Cass ("Silas Marner," English 9) is likened to one of the angels who in old days comes to lead men away from the city of destruction. The fate of the Pyncheon family ("The House of Seven Gables," English 11) witnesses the truth of the old saying: "The iniquities of the fathers shall be visited upon the children." The literary style of John Ruskin and John Milton and the apostrophizing of Thomas Carlyle calling men to labor while it is yet day, reveal the strong effect of the Bible upon the form of English writing.

When we talk about great preachers, we forget the poets. If you wish to read the greatest sermon on family religion and the home altar, you must read Burns' "The Cotter's Saturday Night." If you would read one of the greatest evangelistic sermons ever preached on conversion, you must read John Masefield's "The Everlasting Mercy." If you would read the finest discourse on immortality, you must acquaint yourself with Alfred Tennyson's "In Memoriam." The greatest of all Christian messages is found, not in volumes of sermons, but in John Milton's "Ode to the Nativity." The greatest homily that was ever delivered on an outraged conscience was not delivered by Augustine or by any bishop, but by William Shakespeare in "Macbeth," and the greatest of all sermons on patriotism, national humility, integrity, and justice is to be found, not in the orations of Daniel Webster or Abraham Lincoln, but in Rudyard Kipling's "Recessional." These references, to mention only a few outstanding English writers, indicate that the Bible was their great source book.

Yet, it is not too much for a teacher of English literature to say, after conscientiously endeavoring to inspire appreciation for the prose and poetry written by both American and English writers and asking for an interpretation of the Biblical allusions found in the passages under consideration, that the Bible is practically unknown to the average student of literature in high school. This statement needs no proof to anyone who has ever tried to make the experiment. To illustrate:

"Perhaps the selfsame song that found a path
Through the sad heart of Ruth when sick for home
She stood in tears amid the alien corn."

JOHN KEATS' *Ode to a Nightingale.*

The student may conscientiously search his notes and find that Ruth was a Moabitess, who went to Palestine with Naomi, her stepmother; but all the wonderful devotion which rises about the words: "Entreat me not to leave thee . . . thy people shall be my people, and thy God my God"—this content which no notes can ever give, only the Bible itself, is lost entirely to the boys and girls of today. So serious is the effect of this ignorance upon the study of literature, said Professor John Erskine of Columbia University, that unless the condition is remedied, the American and English classics,

saturated as they are with Biblical allusions, will become as difficult of comprehension as though written in the dead languages!

Aside from the value of a knowledge of the form and content of the Bible, and the matchless style, a model of terseness and appeal, the study of the Bible gives a basis for the criticisms of some modern writers whose covers often proclaim them immortal, but whose interior frequently fails to show anything that is lovely and of good report. The ugliness in some modern art, modern biography, and fiction may be explained as a revolt against the prettiness of Victorian standards, but our age has become sated with the hideous and craves not prettiness but beauty. An illustration of what beauty is may be found in the inscription on the monument to the dead heroes of the Royal Air Force of World War I. Below the great gold eagle, with outspread wings, are inscribed the words from Exodus 19. 4: "I bare you on the eagles' wings and brought you to myself." The Bible is full of such sentences, lovely in music, sublime in idea, and wise in counsel. Familiarity with such beauty and wisdom is a sure preventative against the enjoyment of ugliness and folly!

The Bible has inspired much of the world's music and art, as well as its literature. That this is evident we need but to cite the great oratorios based on Bible themes, such as "The Elijah," "The Creation," and "The Messiah," as well as some of the more beautiful hymns, particularly those sung during the Christmas and Easter festivities. Also, almost all of the great scenes of the Bible have been subjects of paintings by great artists.

"The Seats of the Mighty," "The Inside of the Cup," "Giants of the Earth," "The Servant in the House," "Wings of a Dove," "In His Own Image," "On the Face of the Waters," "Sounding Brass," "The Wind Bloweth," "Down to the Sea in Ships," "The House of Rimmon," "A Deputy Was King," "This Freedom," and scores of other titles too numerous to mention suggest how Biblical phrases have been used effectively as the seed of plots by writers through the years.

When we teach any of the classics to our young people, we desire to teach them more than the names of famous characters, more than facility in using a balanced sentence, more than a knowledge of a great author's style. We all hope

at least that our pupils will gain something of Dolly Winthrop's faith, Rebecca's nobility, and Sidney Carton's sacrificial love. Surely faith, nobility, and love are taught nowhere more eloquently than in the Bible.

In order to see if a representative group of young high school boys and girls in high school knew some of the main facts of the New Testament, I gave them a standard test consisting of a total of 100 statements or questions on the Bible. This test was given to 133 pupils in grades 7 to 12 inclusive, totaling 77 girls and 56 boys. In order to see if any one denomination or church excelled in Bible knowledge, I asked each pupil taking the test to write down the denomination or church to which he belonged. There were in this group of 133 pupils: 32 Methodists, 30 Augustana Lutherans, 18 Norwegian Lutherans, 14 other Lutherans, 9 no church affiliation, 9 Catholics, 7 Episcopalians, 6 Pentecostals, and 1 Free Mission. Of course, there is no way of telling whether the boys and girls who took this test are representative of the churches with which they claim affiliation.

The questions in the test involved no knowledge of creed or doctrine, no interpretation of theology, no criticism of construction. They were asked merely knowledge of Biblical facts. The 100 statements or questions in the test were by no means all of equal value. They covered, however, all of the most generally known matter with which children of these age levels should be familiar.

Only 12 pupils could answer 60% or more of the questions, while 121 pupils answered less than 60%. In other words, according to the school's method of grading, 91% of the pupils taking the test failed, and only 9% passed. The highest score received was 80 questions correctly answered. The least number answered correctly was 7. The median score for the 12 pupils who passed the test was 68.

Surely such lack of knowledge of the Greatest Book in the world, and particularly the New Testament, should surely give us pause. Surely this lack should be brought to the attention of the parents of our youth. We teach the life of Caesar, Nero, Napoleon and many another scoundrel, liar, and depraved personality in school subjects, and the pupils are supposed to recite glibly on their lives; but if they are asked regarding a Bible

character or the Best Person and Personality that ever lived, they are abashed and flustered. As Dr. Sheldon inquires: "Is the Bible or the life of Christ too dangerous to be taught?"

There may be some among us who favor the teaching of the Bible in the public schools, but who see on all sides difficulties, both legal and religious, which seem unconquerable and insurmountable. But let these people remember that old-time hero, Christian, in Bunyan's "Pilgrim's Progress," who, while on his way to the Celestial City, saw lions besetting his path. He trembled, but he went on; and behold, the lions were all chained!

Education is an affair of the whole person in relation to his total world reality. No education that neglects the religious adjustment of persons or the religious aspects of culture past or present can on any account be considered adequate.

The present world crisis has brought home to us the limitations and fundamental weakness of a system that neglects religious values. This neglect is the more astonishing in view of the part which Christianity has played in the shaping of Western civilization and of American civilization in particular. The problem of making the resources of religion available in the total education of American childhood and youth is at once one of the most urgent and difficult problems of education under the existing conditions of American life. But it is the kind of problem that must be faced by both the state and the church with forthrightness and determination to find a solution that is consistent with both democracy and religion.

There is a new concern among educators and public leaders as well as churchmen about making the resources of religion available to every child and youth in the nation. The concern of public school officials regarding the place of religion in education is unequivocally enunciated in the Tenth Yearbook of the Department of Superintendence of the National Education Association. (See *Character Education,* Washington: Department of Superintendence, 1932, page 23; cf. also pp. 35–36, 190.)

This growing concern was poignantly expressed in the commission of the President of the United States to the White House Conference on Children in a Democracy (1939). In speaking of the needs of American children President Roosevelt said: "We are

concerned about the children *who are outside the reach of religious influences, and are denied help in attaining faith in an ordered universe and in the fatherhood of God.*"

For the first time in the history of the White House Conferences, the Conference of 1939–40 included a section on the religious needs of children, on the same basis as medical care, nutrition, housing, economic backgrounds of family life, relief, and education through the schools. No section of the Report received more concerned and meticulous care than the one on religion.

It is a tragic mutilation of that cultural heritage that the public school as the most authentic interpreter of the American way of life should omit religion as an integral part of its program. A visitor from Mars, in taking the program of public education as the best criterion of what a people most highly value, would conclude that the American people are wholly secular and place little or no value upon religion! Yes, the church is as much in need of rethinking its religion as the school is in need of rethinking its educational program.

Under the present organization of education, less than half of the children and young people from five to seventeen years of age are receiving any systematic instruction in religion whether Protestant, Jewish, or Catholic. This stark fact in a so-called Christian nation lies back of the President's grave concern over "the children who are outside the reach of religious influences, and are denied help in attaining faith in an ordered universe and in the fatherhood of God." What, in time, will be the character of a nation whose future citizens come into civic responsibility with more than half of its children and young people oriented toward and equipped for life uninspired and unsupported by religious faith? Unless democracy is inspired and supported by devotion to values and ideals that are essentially religious it can scarcely hope to compete with the totalitarian state with its devotion to "blood and soil" or a "new order for Asia." At the moment the most violent enemy of Christianity is the religion of the totalitarian state. American democracy, as many are beginning to feel in the present crisis, must find its way back to God.

The literature of religion, including the Bible, is as much a

part of the literary inheritance of the race as any other literature, and should be so dealt with. Religion has a history of ideas and institutions which are as much a part of the cultural inheritance as any other ideas and institutions, and should be so dealt with. No introduction of the child or youth to the going life of his community, large or small, that neglects the activities or institutions of religion is realistic or complete.

Notwithstanding the fact that under existing conditions religion is not, with few exceptions, taught in the schools, the American public school is not a godless institution. It would be impossible to find a more idealistic, sensitive, and devoted group of persons than those who constitute the teaching profession. Many of them are devotedly religious persons who are active in their several churches. Many of them are sustained in their work by the highest religious motives. These, in spite of the absence of formal religious occasions, communicate their spirit of reverence and devotion to the youth committed to their charge. There is much that goes on in schools that is essentially religious, but that may not bear the label of religion. When such as these come together with churchmen and parents to consider the spiritual needs of the community's children and young people rather than the prerogatives and prestige of institutions, there is great hope that the way will be found within the American tradition of a free church in a free society whereby no children or young people will continue to be "outside the reach of religious influences," or "denied help in attaining faith in an ordered universe and in the fatherhood of God."

Practice makes perfect—especially the practice of what we preach.—KALENDS.

Activities in the Realm of Christian Education

By I. O. NOTHSTEIN

Sunday School by Mail. The *Lutheran Herald* reports that the Saskatchewan Lutheran Bible Institute at Outlook, Can., has for some time been sponsoring a "Lutheran Sunday school by mail." Six courses, covering grades 1–5 and grade 8, have been prepared in attractive mimeographed form. Lessons are sent out every two weeks from the Bible Institute and when completed are returned for checking either to Outlook or to the local pastor or Sunday school teacher. Upon satisfactory completion of the course the pupils are awarded certificates.

The Sunday school by mail is in no way a substitute for the regular Sunday school, but a complement to it. Its primary purpose is to reach children who do not attend any Sunday school and those in rural districts to whom Sunday school facilities are available during only a part of the year. Lack of funds will not deprive anyone of the privilege of this instruction, for no fixed charges are made for the lessons. Freewill gifts from the pupils, interested individuals, and church organizations are accepted to support the work.

The fact that five hundred pupils were enrolled by December 19, 1944, brings out the need for such supplementary parish education services and their popular reception when made available.

* * *

California and the Weekday Church School. It has been difficult to inaugurate the weekday religious instruction plan in California because of its large unchurched population, according to Marguerite Winters, writing in *Religious Education.* The public schools of the state have been conceived and the educational policies of the commonwealth formulated in an atmosphere of religious inertia. Opposition has been and still is strong to the "released time" bill, passed by the state legislature in 1942. The Northern California Teachers'

Association, the State P. T. A., the American Civil Liberties Union and the Scottish Rite Masons are still opposing it and trying to prevent its operation. Nevertheless the organization of weekday schools has progressed fairly rapidly in small centers where it is possible to make contacts quickly; and the program has been developing rapidly under capable leadership and progressing along unique lines. The Association has made plans also for the training of teachers.

* * *

Breakfast and Sunday School. The *Christian Advocate* reports that the teacher of a class of boys became curious at a chance remark one of them made and asked the class: "How many of you boys got your own breakfast this morning?" Of the fourteen boys present thirteen held up their hands. The boys were all from excellent homes in a comfortable suburb of a great American city, and most of them were the sons of members of the church. "The loss in Sunday school attendance," says the editor, "can be explained without any difficulty if such a condition is widespread. Perhaps the juvenile problem isn't wholly juvenile after all."

* * *

Great Mission Opportunity. An article in the *American Lutheran* presents the work of the Missouri Synod churches in the released time religious instruction in St. Louis, Mo., from the viewpoint of its missionary possibilities. The 1944–45 enrollment consists of 3,242 children, an increase of almost 500 over last year. Of the total number only 612 are members of Missouri Synod churches. (Their parochial schools are taking rather extensive care of the children of their own members.) 2,070 of the children in these released-time schools are children whose parents are members of no church. One congregation baptized seventy-five children in two years out of their classes, another twenty-nine children in one year, and another twenty children. Many are brought into the parish school or the Sunday school and are eventually confirmed. Where careful follow-up work is done some of the parents are also reached and brought into the church.

* * *

New Education Buildings are being planned for by the Augustana Synod Church at Geneva, Ill.; by Holy Trinity Church (U. L. C. A.) at Bellrose, N. Y.; Augustana Church (Aug. Synod) in Denver, Colo.; and by St.

Paul's Church, Dansville, N. Y., which has received a $20,000 bequest, given for this purpose. Johnstown, Pa. (U. L. C. A.) Church has recently acquired a parish house for Sunday school use.

* * *

Good Attendance Records. In the Concordia Sunday School, Columbia, Pa. (U. L. C. A.), 73 per cent of the membership received perfect attendance awards for 1944. One of the members has a record of 30 consecutive years of perfect attendance and two members have had 29 such years.

* * *

Bible in the Public Schools. A bill has been introduced into the Pennsylvania State Senate proposing a new law, which would provide that instruction in the Bible not only may but must be included in the curriculum. It reads in part: "that instruction in the Holy Bible shall be given and shall be studied as a regular branch by all pupils in all departments of the public schools."

A somewhat similar bill has been introduced into the California Legislature, which would amend the school code to establish Bible instruction. Regular courses in Bible reading and study would be given from the ninth to the twelfth grades. Any pupil could be excused from attendance upon such courses upon written request of parents or guardians. At least one hour each week, for twenty weeks in each school year, during four years would be allotted to the study.

Children's Moods

By HILDA RICHMOND

Issued by the National Kindergarten Association.

HOW can we be kind and considerate to little children and still maintain discipline? This, Miss Lawrence considered, was a serious problem. She was young and was acting as substitute for the superintendent of the Beginners' Department of the Sunday school. She felt perplexed. Here was little Hannah refusing to march with the rest, Tommy wanting to change his seat to another class, and Billy flatly refusing to hold the basket for the offering although it was his turn. Vainly did Miss Gregg, a teacher of long experience, assure her that all would be well. The dignity and success of any school, large or small, Miss Lawrence contended, was to have every student and

every teacher fit into place perfectly and every activity proceed with clocklike precision.

But when shy Billy remained after the session to tell her that he had forgotten his money and simply could not hold the basket for others when he himself had nothing to put in, the substitute began to understand. The regular superintendent, Mrs. Boyle, she later learned from Miss Gregg, respected the children's little troubles and did not quiz or worry or insist that they conform to any set rules. If a child had a little grief he was not coaxed to tell what it was, and if two children had a disagreement on the way to Sunday school and did not care to sit side by side just then, no attention was paid to it.

When Mrs. Boyle returned to her duties, the children said with childish frankness that Miss Lawrence was almost as nice as their own dear Mrs. Boyle, a tribute of praise that was highly prized by both.

"But tell me," the younger lady questioned Mrs. Boyle after the children had departed, "how did you learn to use such tact and consideration for children? You know I have merely followed in your footsteps, guided by Miss Gregg."

"I learned right in my own home in my childhood," responded the superintendent thoughtfully. "When we children were not feeling up to par, when we were suffering from some childish disagreement among ourselves, when we were silent from disappointment we could always be sure of a chance to work out our difficulties by ourselves. If we wished to be silent, we could be sure to have our silence respected until we were ready to tell our mother what had happened.

"Many a time I have sat in a corner of the living room with my face to the wall, pouting or feeling sorry for myself, and Mother respected my silence. She never questioned me. Instead, she would either leave me entirely alone, or smile kindly at me, or make some irrelevant remark which would help me to regain my usual composure and return to normal. She knew that I knew what was right and that if I needed help she was ready to give it. I shall never cease to thank God that He gave us an understanding mother."

"This is very interesting to me," said Miss Lawrence. "I'm going to try it myself with some of my young friends and associates. If ever again my little neighbor Sue

passes me on the street with a hasty nod and the evident desire not to stop and talk, I will not demand an explanation. And I think even grown folk would often be much better off, in their odd moods, if they were not badgered to tell what is the matter with them. Of course, I suppose grown people should have learned to control their moods, but after all, that is their problem and not that of their friends."

When They Come Back

From page 2

pointed. In short, these men will need to re-establish the old social contacts as quickly possible and learn to feel again that they are part of whatever seemed meaningful to them before the war.

It is desirable to effect their natural reintegration into the total life of the church. They should be given something significant to do. Those who left positions of responsibility and trust in the church should be reinstated in those or comparable positions. An office on the church board, a class in the Sunday school, committee work in the youth fellowship organizations, singing in the choir, and other opportunities for service will help them to recover their sense of solidarity in the Christian fellowship.

What provision should be made to deal with returning service personnel? To the writer it seems unwise to create a special organization in the church for them. A veterans' organization in the community may be inevitable, but the church should not segregate them in an organization of their own. What they need, what they will want, and certainly what the church needs, is a chance to lose themselves in the church fellowship and be caught up in its ongoing program. There may well be a special committee to work with the pastor to see that each appropriate church group is alert to its opportunity to share in meeting the needs of the returning service men and women. The Men's Brotherhood, the Young Adult Class, the Youth Fellowship, and of course, the Church School, may serve in their respective ways. The special Committee on Returning Service Men and Women may act as a clearing house to insure that each individual is found on his return and that the proper contacts are formed by the responsible organizations. Thus in a non-spectacular way but no less effective fashion, each demobilized person

may be taken up into the embrace of his church fellowship with a view to restoring him to an even more vital place in its program than he occupied at the time he entered the service. Those who were active in the leadership of the church before they went away should be key persons in winning to full-fledged church membership those who were less active, or even totally disinterested.

There will be special cases, of course, that will require special handling by the pastor or the Demobilization Committee. There will be family problems requiring adjustment. Chaplains report that unfaithful wives of soldiers in the service constitute one of their major problems. There will be problems of mental adjustment. Many dischargees because of mental sickness will encounter grave difficulties in becoming adjusted to normal civilian life, and will require intimate understanding and sympathy on the part of pastor and other responsible church leaders. There will be men and women who went into the services without church affiliation but were baptized in the camps or on the battle fronts. They will need to be shown the way into local church fellowship. There will also be the vast army of unchurched returnin service men and women who wi represent a new challenge to sane, but appealing, evangelism.

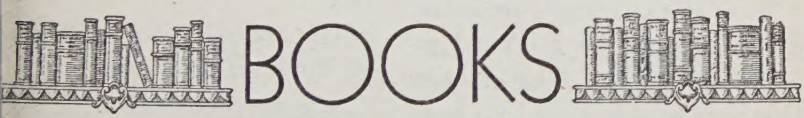
All of these needs call for a re vitalized church, a friendly church a fellowship of comrades united b a supreme loyalty to a commo Leader in a common cause. Th church does not need to be reo ganized for this task, but it do need to be transformed from with in by a new devotion to the grav issues of human life on a basical Christian level. It will have to b a more ecumenical church tha ever before. "Denominationalism hypocrisy or complacency wi alienate them from church life so says Chaplain Edgar Chandl of the United States Navy. Th church will have to show itself i terested in justice, humanity an fair play for all. Many churche may need to revamp their educa tional program in order to brin the message of the Christ to be more pointedly upon the great hu man issues of everyday life.

It should be added that th church should not become so ab sorbed with its ministry to return ing service men and women as forget about certain other speci groups whose needs in the postwa world will also be very grave. Th

Negroes, the American-born Japanese, the 4-Fs, the Conscientious Objectors, and the dislocated workers in war industries will also be entitled to their share in the churches' interest and concern. The needs of some of these groups will be just as pressing as those of returning service personnel, and yet some of them are in danger of being overlooked and neglected.

Each church needs guidance in facing its task. It should look to its own denominational agencies for this. It should work with its neighboring churches on general community wide plans. Every church should be studying and planning for this special ministry that is already beginning to be required of the churches. This is not a job that is coming up "when they come back" at some indefinite distant date. They are already coming back. The churches' task has already begun.

Editor's Note. A series of pamphlets on The Church and Returning Service Personnel is being prepared by interdenominational agencies. No. I, "Attitudes and Problems," 10 cents, and No. II, "Baltimore Conference Report," 20 cents, may be ordered from the International Council of Religious Education, 203 N. Wabash Avenue, Chicago 1, Illinois. Some very excellent pamphlets are also available from the National Lutheran Council, 231 Madison Avenue, New York 16, N. Y.



The Silent Church, by Julius Rieger. S. C. M. Press, Limited, London. 96 pages.

A German living in London, who is a refugee from and an opponent of the Nazi regime, has written an interesting account of the silence of the Church in Germany, especially the Protestant Church. This account he submits to Anglo-Saxon readers in the hope that they will understand the difficulties that have confronted Christians in Nazi Germany.

He begins by reminding his readers that the Confessing Church in Germany has been a Church under the Cross. She has suffered much, but has not been afraid to confess her Lord. She has spoken often and in no uncertain terms, though Christians in other lands have either not heard what she said or paid little attention to her heroic witness.

From this start the author goes on to show that even in her silence the Church in Germany has often testified against the unchristian tactics of the Nazi regime and spoken for righteousness, justice, and truth. For example, when the campaign was launched against the Soviets on the Eastern Front, an effort was made to swing the Church into action as in a crusade against a nation whose oppressive measures against Christians were well known; but the Church in Germany held aloof from the temptation to make herself a part of Hitler's crusade. By her silence she rebuked the "crusade."

Some of the author's reasoning is a bit difficult for an American to follow, but one thing is made clear: in Germany there have been many earnest Christians who have been faithful to the truth as they have seen it and in their quiet but determined way have resisted the efforts of the Nazi government to regiment the Church. Weakened and confused by a serious diminution of pastors, the Church has continued to resist. And this has been done, not against invaders, but against nationals, endangering national unity and leaving room for the charge of being unpatriotic.

A Study of Young Childre by Ruth Strang. Abingdon-Coke bury. 160 pages. 75 cents.

This book of ten chapters is particular value to teachers of th nursery and beginners department Many parents of pupils of this ag will also find it helpful.

The emphasis is not on religio teaching, but rather on how th child grows, thinks, feel, and ac so that the teacher of religion ma work with the grain of huma nature rather than against it. T chapter on *Specific Problems Preschool Children* is especiall valuable.

Bible Study Projects. Westmi ster Press. $1.00 per set.

Large envelopes containing a s of materials for twelve pupils a included for each project. Thr envelopes are now available f three different study projects: T Life of Christ, Journeys of Pa and The Exodus. The text to used with the materials is eith the Bible or a good Bible Histo

The maps and work sheets a excellent for pupils of junior a senior high school age and may used as supplementary materi in a variety of situations, espe ally in the confirmation class.